

# Christian Secretary.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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### TERMS.

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## Missionary Intelligence.

From the Missionary Magazine for November.

### Cherokees.

The Shorter number of the Magazine contains a short extract from a letter of Rev. Evan Jones, announcing his safe arrival, with his family, in the Cherokee country; and giving a cheering account of their religious state and prospects. Their meetings are well attended, and eleven persons had already been baptized on the 25th of June. Since that time forty more had been added to the church, and the work of revival seems to be still going on. Mr. Jones in a letter dated August 31, thus writes:

It is with great pleasure, I inform you of the gracious work which the Lord is carrying on among the Cherokees. The influence of the truth is becoming more and more extensively felt, and the efforts of our native brethren, whether in public or in the discharge of parental and other relative duties, appear to be attended with the special blessing of the Father of mercies. Large congregations attend the preaching of the word; solemn attention is given to religious instruction; deep seriousness is manifested at most of our meetings; and many enquirers come forward for prayers and instruction. Since my last letter to you, we have received and baptized forty Cherokees, who we trust have experienced a change of heart, and exercised faith in our Lord Jesus Christ, viz., at Flint (Anochee church) 10; at Honey creek, 13; and near Bate's place, 17.

### Cherokees.

The latest previous accounts from this mission, which have been published, are contained in the last Annual Report. In a letter dated August 25th, Mr. Potts, after mentioning some of the obstacles which he has to encounter in his labors, thus writes:

But notwithstanding all these things, our church is strengthened. I have been privileged to baptize, since the last Sabbath in January, twenty-one persons, here, and in Texas; and the next Saturday, I expect to constitute a branch of this church at Doakville, nine miles from this, when it is probable I shall baptize several more. Had I the time and the means, I feel well assured that truth would prevail here, over opposition and error. I have my school to attend to, which detracts from the opportunity of travelling and preaching, as I should be glad to do. In consequence of the removal of the Indians from this vicinity, there is no prospect of my being able to keep up my school without taking boarders in my family. I expect to have several at the end of vacation—five of whom I shall support entirely myself, which are as many as my limited means will allow. Could I devise the means of boarding them gratuitously, or for a small sum, I could get many more, but I have to purchase every article of consumption, and at a very dear rate. And now I must appeal to my fathers and brethren of the Baptist churches, and particularly to their representatives, the Board of missions, for help. There are fatherless and motherless children whom I might obtain, and "teach the way to God," had I the means. And shall I plead in vain, after having sustained myself (as a school teacher) for the past seven years, when now the door is opened for doing a much greater amount of good? Must it remain undone, for want of more adequate pecuniary means? I do believe there is not only sympathy, but a higher and nobler feeling in the breast of every true disciple of Christ in our churches—even love to God, and love to man, that will respond to such a call of benevolence.

Should any of our brethren and sisters feel disposed to assist us in our labors among the poor Indians, I will mention some articles that we more especially need, which might easily be forwarded to us through the Board. Woolen and cotton cloth, shoes and stockings, hats, handkerchiefs, pins, needles, thread, yarn, beds and bedding, medicines, &c.; also school books both for Sabbath and common schools, stationery, &c. Any articles of this kind sent to us will be thankfully received, and will be of essential service to the mission.

It is proper here to remark, that Mr. Potts receives pay as a school teacher, from funds supplied by the U. S. Government for that object, and not from the general funds of the Board.

### SHAWANOEES.

Intelligence of a very encouraging character has also been received from this station. Mr. Barker in a letter dated Sept. 20, says, "At our last church meeting six candidates presented themselves for baptism; two whites, and four Shawanoes. One of these, a young woman, has not yet been received; the other five have been baptized and appear well."

A public meeting was held in the Park street meeting house, Oct. 10, preparatory to the departure of several missionaries to Ceylon. The persons composing this missionary company, are the following.—Rev. Mr. Meigs, who is returning to the mission, of which he was one of the founders, and where he has labored near a quarter of a century. Mrs. M. remains for the present, with her children in this country.—Rev. Mr. Whitlesey, of N. Y. city;—Rev. Mr. Wyman, of Maine;

—and Rev. Mr. Smith, of Vermont, with their wives. They sailed in the barque Brenda, on the 14th ult. bound for Colombo, the chief place on the western coast of Ceylon, and about 200 miles from Jaffna, where the mission is situated. This mission is understood to be in a prosperous state, though needing more laborers. It is connected with the mission to the Tamil people on the neighboring continent, and within the Madras Presidency. Among the Tamil people there are three missions of the A. B. C. F. M.; 14 stations; nearly 100 native assistants, nearly 400 church members; and 10 boarding schools, containing more than 400 boarding pupils.

From the Christian Watchman.

### Jesus as a Teacher.

As a divine prophet, Jesus abrogated the law of ceremonies, and introduced a new spiritual economy, to be extended through the whole earth and perpetuated to the end of time. With this view, he revealed the entire "mind of God," touching doctrines, precepts, and ordinances, and ratified the whole by the sanctions of the supreme authority. The apostles were only his organs and instruments for the completion of this work. He laid its foundation, and furnished the materials and outline, while they raised the superstructure under his immediate influence and control. Hence they ever spoke and wrote in the name of Jesus, and under the inspiration of his grace. He furnished their commission and sanctioned their claims, by the most stupendous miracles. It is to this the apostle refers when he says:—"How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them who heard him, God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." Their letters to the churches were letters from Jesus, imbued with his spirit and sanctioned by his authority. Hence they could say, "We speak that we do know, and testify that we have seen." Being conscious of a divine inspiration, and the power of working miracles, they claimed to be "apostles, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." What they spoke and wrote in their own name, and as the result of their own natural judgment, they took pains to distinguish from that which they spoke in the name of Jesus, and as the result of that special inspiration which he had promised them; while they proved the validity of the whole by working miracles in his name. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, when there came such a voice to him from the excellent glory:—"This is my beloved Son, hear ye him." "We have the mind of Christ." "We are not of those who handle the word of God deceitfully, but by a manifestation of the truth, we commend ourselves to every man's conscience in the sight of God." "Not with enticing words of man's wisdom, but in demonstration of the Spirit and with power; that your faith should not stand in the wisdom of man, but in the power of God." Hence their preaching and their writing came not in word only, but in the Spirit, and thus proved the power of God and the wisdom of God unto salvation. Jesus had promised them the Holy Ghost, the Comforter, the Guide, which promise was fulfilled on the day of Pentecost, and at other times mentioned in the sacred narrative. Thence they remembered "all things"—all that Jesus "had told them"; thence they spoke with tongues—thence they discoursed with a mighty and life-giving eloquence; thence they healed the sick and raised the dead; thence they reared that magnificent structure, the foundation of which had been laid in tears and agonies, and blood. Therefore they could affirm: "We are laborers together with God; ye are God's husbandry, ye are God's building"—built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord.

The doctrines, precepts, and ordinances of Jesus and his apostles are not local, narrow, and temporary. No! they are universal, comprehensive and permanent. For while the doctrines contain the elements of spiritual truth, the principles of religious science, the precepts carry them out into real and practical life, as elements of purity and power; while the ordinances embody the whole, in a comprehensive way, by means of the most striking and beautiful emblems. The system is adapted to the whole nature of man, and is fitted for all stages and conditions of society. It appeals to the intellect, to the affections, to the imagination, and to the senses, quickening all our sensibilities and bringing out all our powers. Its ultimate result is perfect love—love to God, love to man, likeness to the divine image, harmony with the divine will, accordance with universal nature; in other words, the freedom, the purity, the perfection of the soul!

We have one God, and one Mediator, one faith and one baptism. We have one Teacher, and one Comforter, one creed, and one church, and they shall not pass away.

"Till all the ransomed of the Lord,  
Are saved to sin no more!"  
Thus a transcendent glory invests the prophetic character of Jesus. His gospel is living and immortal truth—the voice of God himself, coming out in tones of clear and authoritative import, from the inner shrine of the universe. "The words that I speak unto you, they are spirit and they are life." Christianity therefore, is not night, nor twilight, when the stars burn dimly, and the sun imparts a feeble and reflected light. No! it is day, bright and beautiful day,—with the sun in the midway heavens,

pouring down upon land and sea the glowing lustre of his unobstructed beams. Hence, while all philosophies fail, while all speculations cease, while all errors rot and decay, Christianity lives on, in fresh and immortal vigor. "All flesh is grass, and all the goodness thereof as the flower of grass. The grass withereth, and the flower thereof fadeeth away; but the word of the Lord, endureth forever. And this is the word which by the gospel is preached unto you;"—that is to say, the faith of the primitive saints, the doctrines, the precepts and ordinances of the virgin church. These, we say, are perfect and unchangeable, like Jesus himself, the same yesterday, to-day, and forever! "In heaven, it is true, faith will be lost in sight, precepts in perfection, and hope in 'full fruition'; but O! while yet in the flesh, while yet tossed upon the troubled ocean of life, let us not cast away that only bark, by which we can gain

That shore,  
Where tempe is never beat, nor billows rear."

[Claims of Jesus, by Rev. R. Turnbull.]

From the Boston Recorder.

### A Strange Kind of Riches.

Some years ago, a number of poor men made a discovery of a species of property having various striking peculiarities. It differed totally from any that wealthy men in general at that time possessed. The poor men made no secret, as discoverers usually do, of what they had found out; but opened their whole hearts to all the world, and gave every living being an equal chance with themselves to become rich.

The lovers of gain of that day, however, were very little interested in the matter. Most of them sneered at the whole thing, and virtually said, "give us the kind of wealth we now have, and are seeking, and we desire no other." They had many misgivings, however, about their own course in the matter, and many of them have wept, and are weeping yet, that, with all their gettings, they did not lay up this kind of treasure.

Some of the poor men of that age, made large acquisitions of this species of property. They became very wealthy; and one of the most ancient and valuable documents that have come down to our times, mentions their names, and gives a particular description of this peculiar kind of wealth. A single quotation from that record will place the matter fairly before the reader. "Rich in good works."

We have thought it worth while to notice a few of the peculiarities of this kind of riches, in the hope that in the scramble for other kinds of gain, now so animated among men, a few might probably be interested in turning their faces this way.

1. There is no uncertainty about the acquisition of this kind of wealth. Some men toil for property with the same success as he who draws water in a sieve. They put their money in a bag with holes. They do not accumulate. But there is no uncertainty about the gains of him who would be "rich in good works." Every effort, well made, is safe from failure. Each good work is a gain absolutely. And all the faithful labor put forth in this enterprise has upon it the stamp of assured success. The insurance is the assurance of infinite wisdom and power.

2. This kind of riches never harms the possessor. Other kinds often do. A good man was once so alarmed about such a danger, that he prayed he might not be rich! Many men would scoff at such a prayer, if offered in these days; but they cannot scoff the wisdom of it away. Many men's accumulation of gain is like a sinking man's filling his pocket with stones.

But good works are riches that have no sinking quality. All their tendency is upward, and heavenward. They are wings for the soul's flight to its eternal home.

3. This kind of riches never occasions any anxiety to the possessor. Worldly wealth often gives more trouble than the want of it ever occasioned. When gained, it must be guarded from waste, from theft, fraud, &c. The strong bolt and the strong bond must secure it. And both are not strong enough to bind the owner's heart to firm and quiet confidence. He has care still.

But you need not place a sentry over the kind of riches now described. You want no bond nor mortgage. The thief cannot steal them, nor the moth corrupt them, nor the fire consume them, nor the waves swallow them up. They can never be lost. Not a particle of this kind of wealth ever has, or ever can, perish. Hence the owner needs no care only to accumulate as fast as he can. Every particle of wealth of this kind, and thus gained, takes its place at once among things imperishable. The stars may fade, the sun grow old and dim, and be extinguished, but good works are riches that outlive them all.

4. And they do men good for both worlds.—Earthly riches belong only to earth. The feeble power they have to bless, is limited to this short life. They accompany no departing spirit into eternity, to do it good there. But good works bless this side the grave—bless with an approving conscience—sweet communion with God, and a glorious hope. But their full power to bless is known only hereafter. Then cometh the harvest, and the happy reaper will find it will take an eternity to gather it. Laying up in store for themselves a good foundation against the time to come, that they may "lay hold on ETERNAL LIFE."

We call the riches strange, but only because of the strange conduct of men in so foolishly neglecting them. When all other wealth is consuming in the fires of the great day, men will wonder at their own strange infatuation in not having been rich in good works. And it will not be strange, and they will not think it strange, that a just and holy God should leave them to the miseries of everlasting poverty.

The Seventh Day Baptists have in the United States about 50 churches and 5,500 communicants. There are about 40 ordained ministers, and 22 unordained. The additions the past year have been small.

From the Religious Herald.

### Re-Ordination.

Brother Sands:—I have been requested privately to state my opinion as to the propriety of re-ordinating a Pedobaptist minister—who having been regularly baptized, has united with the Baptist denomination. As the subject is one of general importance, I beg permission to express my views of it through the Herald. You stated in a recent No. of the paper that it had not been the practice of the denomination to re-ordain. Your statement is confirmed by the recollection of several of our experienced ministers.

Whether the practice of the denomination has been uniform I have not, and you probably have not, the means of ascertaining. My own impression is, that the course pursued has not been uniform. I willingly admit, however, that the weight of example is against re-ordination. I am an enemy to needless innovation. But with my present measure of light, I am constrained to adopt the opinion that consistency requires the Baptist churches to re-ordain Pedobaptist ministers on their entering the ministry among them.

Baptism—immersion is, according to our creed, an indispensable prerequisite to visible church-membership. Can a man be legitimately ordained to office in the church before he is a member of it? Is there any Scripture precept or example for such a measure.

Ordination is the public and solemn appointment by the church of a member to official duties. Can this appointment be made by a body unknown to the church?

It might be inexpedient, on many accounts, for a Pedobaptist minister, on entering the Baptist church, to continue his ministry. But if he is, so soon as united to the church, a regularly ordained minister, it would become necessary to divest him of his official robe, and this might prove a delicate and difficult task.

Does not ordination, in the Pedobaptist denominations, restrict the services of the ordained to their respective communions?—that is, are they not ordained as Presbyterian, or as Episcopal ministers, &c. &c. And does not their warrant to preach and administer the ordinances expire when they abandon these communions?

The Baptists, and others maintaining presbyterian ordination cannot consistently admit the validity of Episcopal ordination.

It is customary for Baptist ministers to carry credentials of their ordination signed by the members of the ordaining presbytery. Will it not be deemed orderly for them to have certificates of ordination in the Methodist or Presbyterian church? Be it remembered, too, that these certificates may be at any time cancelled by the forsaken church, if indeed they are not by the very act of withdrawal.

Should it be said that the church may re-appoint such persons to office, and furnish them certificates of their appointment—I answer, this would be the substance without the impressive forms of ordination.

On the whole, it seems to me to be plain, that a minister should receive his warrant to preach the gospel and administer the ordinances, with all the accompanying ceremonies of the appointment, from the church of which he is a member, or in communion.

I have thrown out these hints. Should it be necessary, I may hereafter enlarge on them.

J. B. JETER.

A MOTHER'S PRAYERS.—Every one who has thought on the subject, must know how great is the influence of the female character, especially in the sacred relations of wife and mother. I have a vivid recollection, says the Rev. R. Knill, in his *Memoir of Mrs. Lovell*, of the effects of maternal influence. My honored mother was a religious woman, and she watched over and instructed me as pious mothers are accustomed to do. Alas! I often forgot her admonitions, but in my most thoughtless days, I never lost the impressions which her holy example had made on my mind. After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before, but my busy thoughts would not let me sleep. I was thinking how God had led me thro' the journey of life. At last the light of the morning darted through the little window, and then my eye caught a sight of the spot where my sainted mother, forty years before, took my hand, and said, "Come, my dear, kneel down with me, and I will go to prayer." This completely overcame me. I seemed to hear the very tones of her voice. I recollected some of her expressions, and I burst into tears, and arose from my bed, and fell upon my knees just on the spot where my mother knelt, and thanked God that I had once a praying mother. And oh! if every parent could feel what I felt then, I am sure they would pray with their children, as well as pray for them.

A FAMILY INCIDENT.—The Rev. Dr. Cook, the distinguished pastor of the Presbyterian church in Belfast, Ireland, in a public address in answer to the notoriously false assertion of O'Connell, that the Protestants in Ireland were never persecuted, after referring to several scenes of suffering in disproof of the assertion of O'Connell, thus alluded to his own family history. "I come to the period of the ill-fated James the Second. I suppose I address some of the descendants of those driven under the walls of Derry. I know that there is, at least, the descendant of one man, who has no name to be honored, or recorded, but an ancestor of mine, was driven from the county of Down at the point of the bayonet, and fled to Derry. All his family was murdered, save one little boy. His father carried him with him, and when he arrived at Derry, he had no cover for his child, but placed him beside him at the embrasures of the wall, beside the guns. It pleased God to pro-

tect the boy, and here am I, the humble individual who addresses you, the descendant of that boy."

—Protestant.

LONG EVENINGS.—The season of long evenings has come again; and such is the opportunity for improvement in useful knowledge they present to most of our readers, that we want to say, let not their time be lost. Reading and study are sources of knowledge within the reach of all; and most of our youthful readers can say, in relation to the long winter evenings, their time is their own. Thousands will idle away this precious time; other thousands will spend it in folly and dissipation; but who, we ask, who of our young friends will allow these precious long evenings to pass with them in idleness and dissipation? Who among them desires to be the man of usefulness and knowledge? Let them with the advice of friends, obtain some good and interesting and useful books, and devote much of the evening to reading and study. So shall they obtain much sober and rational pleasure, and prepare themselves for usefulness and respectability.—*Morning Star*.

NEGRO ADVICE.—A young minister received a call from two different societies at once, to become their pastor. One was rich and able to give him a large salary, and was well united. The other was poor, and so divided that they had driven away their minister. In this condition, he applied to his father for advice. An aged negro servant, who overheard what was said, made this reply: "Massa, go where there is the least money and the most devil." He took the advice, and was made the instrument of uniting a distracted church, and converting many souls unto Christ.

INFLUENCE OF SLAVERY.—The Louisville (Ky.) Gazette, says: "The most potent cause of the more rapid advance of Cincinnati than Louisville is the absence of slavery. The same influences that made Ohio the giant of the West, and are advancing Indiana a grade higher than Kentucky, operated in the Queen City. They have no dead weights to carry, and consequently have the advantage in the race."

TRUTH, ERROR, AND FALSEHOOD.—We are never well informed of the truth, till we are conformed to the truth.

When a man owns himself to be in an error, he does but tell you in other words, that he is wiser than he was.

An Italian boasting of the beauties of his country to a Yankee, and mentioning Vesuvius as the climax which America had nothing like. "Pooh," exclaimed Jonathan, out of all patience, "Vesuvius! we've got a Niagara that will put it out in five minutes!"

From the N. Y. Register.

### New York Baptist State Convention.

EXTRACTS FROM THE ANNUAL REPORT OF THE BOARD, READ AT THE LATE ANNIVERSARY.

#### AMOUNT OF FUNDS.

The amount of funds which have been received by the Treasurer during the past year, is over \$16,000, including a balance of \$2,000.—Of this sum, \$1,700 have been received on account of legacies, and over \$12,000 have been paid by Associations, churches, female societies, and individuals. [The report of the Treasurer entire hereafter.]

#### DISBURSEMENT OF FUNDS.

The plan which has been pursued for several years in the disbursement of the funds, appeared to be so well adapted to accomplish the greatest amount of good, that the Board have made no alteration during the past year. With but very few exceptions, all the requests that have been properly recommended, have been granted, notwithstanding many fears have at times been indulged lest the drafts that would be required to meet the appropriations made, might not be promptly met, for the want of means in the treasury.

We have made appropriations to ninety-seven distinct churches. These churches are located in forty different counties in this State, in four counties in northern Pennsylvania, and in two counties in New Jersey. The whole embracing 87 1-4 years of pastoral labor.

We have also commissioned two Agents, and thirteen Missionaries, exclusive of two at Tonawanda; of whom six were to itinerate in this State, five in the border counties of Pennsylvania, and two partly in this State, and partly in Pennsylvania; embracing 12 3-4 years of itinerating missionary labor, and making in the aggregate provision for local and itinerating missionary labor, equal to the labor of one man for 100 years.

#### RESULTS OF LABOR.

From the organization of this Convention it has been the privilege of its patrons and friends to be favored with the most satisfactory evidence that their labors have not been in vain in the Lord. When on the return of each anniversary they have come together to look upon the fields they have cultivated, or to rejoice over the precious fruits of immortality that had been gathered in, they have uniformly had abundant cause to thank God and take courage. And such is their privilege on the present anniversary.

From the reports which have been received where appropriations had been made, or appointments had been given, it appears that one hundred and nineteen churches have been supplied with preaching and pastoral labor, either the whole or a part of the year, embracing in all what is equivalent to the labors of one man for 79 1-2 years. One hundred and nine of these churches are located in forty different counties in this State, seven in the State of Pennsylvania, and three in the State of New Jersey.

It also appears that thirteen missionaries have reported 8 1-2 years of itinerating ministerial labor. Of these, six have been engaged among the destitute in this State, two on the borders of



this State, and the State of Pennsylvania, and five in the northern counties of the latter State. Making the entire amount of local and itinerating ministerial services actually performed and reported, including that of the Agents, to be equal to the labors of one man for 83 years.

In the performance of these labors more than seventeen thousand sermons have been preached, twenty-three thousand families have been religiously visited, more than three thousand three hundred children and youth have been instructed in the Sunday-schools, and at least eighteen hundred have been favored with the advantages of Bible-class instruction.

In addition to this, five new churches have been regularly constituted, in places where they promise soon, with the Divine blessing, to be important auxiliaries in the moral conquest of the world. These churches have all been recognized as independent bodies, by duly organized bodies, by duly organized ecclesiastical councils, and are favored with pastoral labors, two of them half the time, and the remaining three all the time.

Of the number who have been hopefully converted to God, it is not the province either of the missionaries or the Board, to state with definiteness. Their names are written in the Lamb's Book of Life, and they will be presented before the throne without blemish, by Him who has redeemed them with his precious blood; it is, however, our privilege to say, that in addition to at least two hundred who have either joined churches not under our patronage, or who have gone to other denominations, and some others who are halting between two opinions, there have been nine hundred and twenty who have given satisfactory evidence of being interested in the peace-speaking blood of the cross, and who have been buried with Christ by baptism unto death, that like as he was raised up from the dead by the glory of the Father, even so they also should walk in newness of life. These added to the five thousand three hundred and forty-eight contained in former reports, present an aggregate of six thousand two hundred and sixty-eight who have been led to embrace the truth as it is in Jesus, submit to his hallowed command, and lovely example in the ordinance of baptism, and identify themselves with his cause in this world, under the patronage of the Convention, during the twenty years of its existence.

### Home Mission Department.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS,  
November 20th, 1841.

#### AGENCIES.

Brother Otis Briggs is prosecuting his labors, in his usual indefatigable manner in North Carolina, and a portion of Virginia, but finds the pecuniary embarrassments of that region still prevalent, and his collections are consequently small. He nevertheless, finds an increasing interest among the people in Home Mission operations, and thinks the foundation is being laid for more efficient action hereafter.

Brother John Peck, the General Agent, is in the State of New York, where he finds the same ready cooperation among the Churches which has so many years been manifested in Home Mission affairs. It is expected that he will find constant employment in his department during the ensuing winter, in the city of New York, the State of New Jersey, and some other places farther South.

His Reports for the last three months, detailing the course of his travels, visits and success, (which has been encouraging) is very interesting, but as the results of his collections have been, or will be printed in the Treasurer's Monthly Reports, and the space allowed us in the columns of the papers is insufficient for the publication of the whole letter, we must content ourselves with merely stating that in the prosecution of his labors he has travelled 881 miles, attended 1 State Convention, 5 meetings of Missionary Boards, 4 Associations, and visited 19 churches. During which time he has delivered 42 sermons and addresses.

We regret to add that in consequence of a fall from which he received some injury, he was unable to perform the duties of his agency for 10 days. He is now better.

#### MISSIONARY LABORS.

Extracts from the Correspondence of Missionaries.

STEPHEN KENNEDY, Vernon, Illinois.—"I am happy to inform you that we now have an Association on the Wabash friendly to benevolent institutions. It is called the Palestine Baptist Association. The formation of this body is an event to which I have been looking forward with great solicitude, and I now feel that we are prepared to begin to carry out in a feeble manner, those principles which have been so long trampled under foot in the Wabash Valley. The Association is an auxiliary of the Illinois Convention, and during the session recently held at Lamotte, several important resolutions were passed in favor of Foreign and Domestic missions, the Bible Society, &c. Since the anniversary, the Lord has visited the neighborhood with the special influence of the Holy Spirit. Many are anxiously inquiring, 'What shall I do to be saved?' On the 30th Oct., I held a meeting at a house which was crowded to overflowing. At the close of the meeting, 26 persons requested prayers. The Churches of the Association are all in a good state of feeling, but need pastors very much. There is but one ordained minister besides myself among them, and he is so old and feeble that he seldom goes from home.

My field is too extensive for me, and I feel that I am unable to take care of the Churches. My pecuniary embarrassments, also, are a heavy drawback on me, and will be until some favorable circumstances may occur to relieve me, when I hope to enjoy the great pleasure of giving myself up entirely to the services of the Lord and the churches.

J. S. SMITH, Monticello, Louis Co., Missouri.—"During the quarter I rode, to fulfil my appointments, 800 miles, preached 46 sermons, and baptized 26 persons. For about two weeks just passed, I have been incessantly engaged day and night with two of the Churches which I supply, and which are enjoying a glorious refreshing from the presence of the Lord. They are exceeding thankful that the Lord has put it into the hearts of the Executive Committee of your Society, in so distant a part of the land, to loose the hands of their min-

ister so that he may give himself wholly to the work of the ministry."

A. F. WILLIAMS, Lexington, Mo.—"I have had a short controversy with a minister of the Methodist Episcopal Church on the subject of baptism. His Church claimed the victory, but ours gathered the spoils. Seven Pedobaptists have since joined us, of whom five were Methodists."

JAMES PETER, Dexter, Michigan.—"Accept my thanks for the sympathy you express for me and my family in our affliction. Sickness, my brother, will not cause me to abandon my unhealthy station, (I know I am willing to endure this in the cause of Christ,) but I fear a want of support will. All I ask is enough to support my family and pay my debts. Of this I have given substantial proof, for while far more advantageous situations, in temporal respects, have been offered me, I have clung to the churches of Unadilla and Dexter.—Yet I have not lost my reward. No! peace which passeth understanding has been mine, as from time to time I have preached the deathless truths of salvation to my fellow men, and marked the penitential tear starting from their eyes. Jesus is a good paymaster."

#### A LIFE BUOY.

"Thank God for that bit of a plank," said a poor sailor, who had fallen overboard at sea, and was buffeting the waves while preparation was made to rescue him, as he seized a piece of board thrown him by a shipmate. And so, in effect, said the Secretary a few days since, when, after retiring from a public meeting in New Jersey, where he had been stating the pecuniary embarrassments and trials of the Executive Committee, a good brother followed him, and after inquiring the amount of salary allowed a certain missionary, whose recent appointment was mentioned, said, "I will take him upon my shoulders. Look to me for his salary annually." "That bit of a plank will hold our head out of water long enough to breathe, and aid us to catch another, if thrown soon. Fifty more 'planks' will keep us floating without danger. Are there not fifty persons who will become responsible for one hundred dollars each, payable on or before the last week in March? Who will throw us 'planks' No. 2, 3, 4, &c."

BENJAMIN M. HILL, Cor. Sec.

### Bible Society Department.

For the Christian Secretary.

American and Foreign Bible Society.

#### TRANSLATION.

The following is a translation of a brief communication from our beloved and persecuted brother Mønstner:

COPENHAGEN, July 24, 1841.

DEAR BROTHER,—Your welcome letter of 27th December last has come to hand, and was answered on the 11th of May following. Fearing that my reply and also other communications from your pen, may have failed to come to hand, I have determined to write again, and to forward the accompanying printed documents issued from the press by some to us as yet unknown friend, that you may learn not only our present condition as it regards the acts of government in our case, but also our standing as citizens in the estimation of this community.

The government proceeds very slowly in our trial, and I fear there is no prospect of its termination during the present year. In the mean time both myself and dear brother are deprived of all possible means by which to support our families.

Those members of the church who have children, but refuse to have them sprinkled in the National church, are brought to the greatest extremity. Government have enacted laws against them, but in vain—they stand fast in the truth. Our prospects for the future are dark enough, but blessed be God the cloud has one bright side. The church is growing in the knowledge and grace of our Lord Jesus Christ, and dwelling together in the constant exercise of brotherly love. Many converts stand prepared, as soon as the providence of God permits, by their willing consecration to God in the ordinance of baptism, to become companions with us in our earthly trials and heavenly joys. The severity of my imprisonment has of late been somewhat mitigated, so that I am now allowed occasionally to see my beloved wife, and through her to have some intercourse with the members of the church over which God has constituted me the overseer, and also to correspond with you, my beloved and unknown friend, and I do now entreat you and all the dear brethren in America, to remember us in your prayers, that the Lord would be pleased graciously to strengthen us to suffer all that his infinite wisdom may permit, as needful for us, and that he would be pleased to succeed our bondage here, with victory and glory hereafter.

Our little church unite with me in most affectionate Christian regards.

Your devoted brother in Christ,

PETER C. MØNSTNER,

Pastor of the Bap. church in Copenhagen.

Rev. C. G. SOMMER.

The printed documents referred to in the above letter contain more than twelve columns of a Danish paper, entitled, "FÆREDELANDET," the translation of which is at present impracticable, but may be prepared for the Advocate when a few leisure hours can be secured for the purpose. In the mean time it is due to the persecuted church in Copenhagen to say, that the article is written by a Mr. Lange, an eminent Danish lawyer, (but not a Baptist.) It contains not only a very graphic history of the Baptist church in Copenhagen, but presents the most conclusive proofs, that brother Mønstner and his followers have derived their opinions of doctrine and practice from the Bible only—that not the shadow of a suspicion of anything hostile to government has been discovered in their course; and that they may safely challenge the scrutiny of the whole community as to their moral probity as men and their humble and consistent conduct as Christians. Mr. Lange then animadverts with a degree of merited rebuke to those who, to secure from investigation the doubtful practice of an antiquated National church, have become the gratuitous persecutors of honest men who seek emancipation from the bonds of superstition.

One passage from this interesting paper is here presented in honor of the singular moral courage of its author. We had not supposed that any man in Denmark would dare to speak, much less print so bold a paragraph. It augurs well for the future religious liberty of that nation—we hail the writer as a champion for the truth; and reiterate the opinion before expressed, that if ever the brethren Mønstner are liberated, and permitted to preach the gospel to the inhabitants of Denmark, tens of thousands will adopt the faith and practice of the Baptist church. It only requires that the attention of the Danes, (and we might add, the Norwegians, the Swedes, the Germans, and the Hollanders,) should be directed to the Bible in their own language, and they will at once perceive that "Johannes den Døber," (John the Baptist,) Matt. iii. 1, was like Peter Mønstner, a Baptist minister of Christ.

Mr. Lange proceeds to remark:—"The most remarkable person presented to our consideration as a member of the Baptist church, is doubtless Mr. Mønstner. And here allow me to remark, that no evidence has yet been produced which should lead any reasonable man to doubt that the whole church is influenced by a pure and deep conviction of the sound truth by which they are united in a holy compact of fraternal affection. In no place can you find a single instance of anything unlawful or unpatriotic—not even in word, which can be produced in evidence against them. On the contrary they have solemnly declared, that the public opinion against them has led to serious self-examination as to their convictions of duty, and also whether it was really the will of God that they should take up this cross. Fully aware of all the consequences, and after careful and serious re-examination, they have deliberately determined on obeying God. Such at least appears to be the state of the case after our most careful examination. Therefore, ye gentlemen of the Court of Chancery, and of the police, and of the clergy! therefore, however much you may reject their creed as fanatical—hats off, wherever you meet any of these simple, unoffending men! Therefore, bow yourselves before that power that is strong in weakness, and which makes even the lips of children sound forth their songs of praise. Persecute and imprison them as long as you please, if that is your avocation; burn them if you can find any thing to justify it, but—off with your hats."

To the foregoing we will only add, that after the lapse of many weeks since the first announcement of the actual wants of these imprisoned and suffering servants of Christ, only \$53 dollars have been sent us for their relief. O ye highly exalted American Baptists, is this all ye can spare to mitigate the woes of your suffering brethren in bonds? We entreat you for the Lord's sake, to forward without delay whatever your means and sense of duty may dictate. No time is to be lost. Remember the saying of our Lord; "I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink;—naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Donations may be enclosed to the undersigned at 82 Madison street, or 12 Chambers street, N. Y.

CHARLES G. SOMMER,  
Cor. Sec. A. & F. B. S.

FATHER HARVEY.—This venerable ministering brother, whose extraordinary age, (107) and extraordinary mental and physical powers have been already noticed by us, has for many years held his membership with the Free will Baptists, but by the following extract of a letter from Br. Houston, he probably united with the regular Baptist church in Frankfurt, last Lord's day. His mind is settled, it would seem, in regard to our doctrinal sentiments and practice.

He is certainly one of the most extraordinary men now living. One hundred and seven years of age, and very little if any indication of feebleness of mind, or great decay of bodily strength.—We called at his dwelling last summer, and were perfectly astonished at the retentiveness of his memory. Events ninety years ago, were not only well remembered, but passing events of the day. He resides with his youngest son, now rising of sixty. His daughter-in-law remarked to us that he exhibited nothing of old age in his mind, so far as she could discover. His memory seemed not in the least impaired. We were shown a garden of ordinary size, entirely cultivated by his hands, and there was not a weed to be seen in it. In conversing about the sermon he had preached a short time before, it appeared to be all fresh in his memory, and he recited some of the controversies he had had with Pedobaptist ministers on the subject of the ordinance, in years gone by, with great life and interest.

On inquiring of him how it was that he had time to prepare himself to preach, as he was so much occupied with manual labor, he replied that his labor did not interfere at all. He was at the time occupied in devout meditation. "I live in it," said he, "it is the very air I breathe." Could all Christians say so, how easily their work would go on, and how little would be thought of the world in which they were working, only to do good to the souls of dying men. Well, father Harvey, how do you manage for time to read your Bible? "O, that is my recreation, when I come in from work." His daughter-in-law said it was so. The reading of the Bible was his recreation. We have spent more time in noticing these things than might by some be thought necessary, but we are putting things on record of no ordinary character. If Christians breathed daily in the atmosphere of religion, how truly they would be the salt of the earth, and the light of the world!

"I called on our venerable Father Harvey a few days since, and found him in the field digging potatoes. He says he has raised by his own labor about one hundred bushels, hoeing them without the aid of the plough. But the most interesting communication he made to me, is, that he wishes to unite with the church here—and should the weather and other circumstances favor, he will come to our covenant meeting next Saturday, and spend the Sabbath.

"In haste, yours in Christ,  
"THOS. HOUSTON.  
"FRANKFORT, Nov. 11, 1841."

SYNOD OF INDIANA.—With thirty-five ministers and seven licentiates, this Presbyterian body is diffusing the influence of the Gospel over the growing State of Indiana. Though the past year has not been distinguished by revivals, conversions have not been unknown, and not far from 200 have been added to the churches. Not only have feeble churches been strengthened, but new

ones formed with encouraging prospects, and vacant ones furnished with the means of grace.

It is to be repeated however with sorrow, that less than a thousand dollars have been raised in the whole State for Foreign Missions; and though something more has been done for Home Missions, yet it is not to be concealed that there is a great mass both of ministers and elders, and church members, who are very far from acting under the influence of that self-denying, self-sacrificing spirit that should characterize the followers of the Lord Jesus. The natural result of this state of things, is coldness and remissness in religious duties, the neglected or thinly attended prayer-meeting, and the irregular or formal observance of God's ordinances.—Boston Rec.

#### A Short Sermon on Long ones.

TEXT—"Be short."—Cotton Mather.

My friends, I have forty reasons against long sermons; but, for the sake of brevity, I shall omit all but two.

1st. Long sermons seldom effect the object of preaching—the design of the preacher is to convince, instruct and persuade.

Now, to convince, it is not necessary to dig a channel to the understanding as long as the Erie canal—and, generally two good reasons, clearly presented, and powerfully urged will produce more convictions than twenty. To instruct—neither a whole system of theology, nor a world of illustration, nor vocabulary words are necessary. Such surfeiting the mind requires. To impress, it is not necessary to thunder long and loud—the oak is riven by a single stroke of lightning—and to persuade—the man who cannot be moved in half an hour, will not be teased into submission in an hour and a half. So that all beyond a sermon is lost, and worse than lost; the lover of truth leaves the house of God with a weary body, a jaded mind, and a heavy heart, not because the preaching was not evangelical, or was inappropriate, but because of its unreasonable length.

2. Long sermons drive not a few from the house of God. How often is the excuse made, "I would attend church, but—but—who can endure an endless sermon."

Such an apology may indeed arise from an aversion of the heart to truth, but let the cause be removed, and this excuse at least will die.

Two remarks: 1st. We see one reason why some ministers are so unsuccessful in their preaching. Were they to condense their thoughts, and urge them home briefly, vividly, and fervently; with a blessing of God, glorious results would follow.

2. Let not ministers complain that hearers sleep, nor of inattention, when they take the very way to produce it.—Luth. Observer.

RELIGIOUS CONDITION OF THE BRITISH WEST INDIES.—We have seldom seen more interesting facts in so brief a space than are condensed in the following from the Boston Recorder:

The progress of the Episcopal Church in Barbadoes is exhibited in the following abstract:

	1825	1834	1839
No. of clergy men,	15	87	32
No. of sittings in churches and chapels,	5030	9250	21190

In addition, the number of sittings in progress is 1800, in contemplation, 2200. There are in catechetical schools, preparing for baptism, 2315 adults.

The Church Missionary Society has 24 stations, 11 European missionaries, 20 European Catechists, 7490 attendants at public worship, 380 communicants, 68 schools, 5896 scholars. The Baptist Missionary Society has in Jamaica 85 stations and out stations, 27,706 members, and 18,984 inquirers. In 1840, there were 4648 baptisms, and 864 received to the communion.

At 35 stations of the United Brethren, there are 138 laborers, of whom 62 are females. They have 49,853 negro converts under their instruction, of whom 15,279 are communicants. The Wesleyan Missionary Society employ 59 missionaries, 1865 catechists and readers, 41 salaried and 1108 gratuitous teachers. The members are 48,035, and the scholars 19,529.

CHURCH OF ENGLAND IN SCOTLAND.—A Scotch paper expresses the opinion that Episcopacy is making rapid progress in Scotland, and mentions a meeting held at Edinburgh by distinguished men of the Church of England, at which it was agreed to establish an Episcopal College at Perth.—Bap. Ad.

PERKINSVILLE, VT.—A protracted meeting has just closed in this place, resulting in a revival in which all evangelical Churches participated.—Bap. Ad.

STILL NEARER.—The Tractites now rejoice in the name "Catholics," and seems to be bringing it into common use among their party. They spurn the designation "Protestant," and do not appear to have any predilection for "Episcopalian," but "Catholic" reminds them so much of "Mother Church" and those holy times before the heresy of Protestantism was introduced by rebellious Luther, that it awakens every sensibility of their renewed nature.—Ab.

LILLY'S CHURCH, FLUVANNA CO., VA.—From the Richmond Herald we learn that this Church, under the pastoral care of Elder Lilly, received last August an addition of thirty persons by baptism.—Ab.

THIRD CHURCH IN RICHMOND.—A protracted meeting commenced in this Church Sept. 28th. On the 2d Lord's day subsequent, 6 were baptized, and on the next occasion 7. Others had been received for baptism, and several were inquiring.—Ab.

### Communications.

For the Christian Secretary.

#### TEMPERANCE—Chap. 2.

BRO. BURR.—I am very glad to find some account of the great Temperance meeting at Middletown, in the Secretary. I was really afraid that a great portion of our Baptist friends would never hear anything about it. And I do think they ought to hear, and feel, and act upon this subject.

It was an interesting meeting. It was interesting to see so many cool heads and warm hearts come together, all to promote a common cause. And they came all the way to Middletown without the aid of

any stimulating drink. It was quite a large collection. There were the old soldiers of the Temperance Revolution. Those who have stood in the "battle's front" from the commencement of the cause. They were there to witness in the march of the glorious cause, the sure presage of complete victory. They were there to rejoice in their past labors, and renew their strength to continue the siege. There were the heralds of the cross. Those whom God has called on "righteousness, temperance, and a judgment to come." They were there to supplicate the blessing of Heaven upon the holy enterprise, and to rejoice in the disabled and feeble condition of the "wolf," which has so long worried, and often devoured, some members of their flocks. They were there to urge on to more direct and determined branches of the spiritual vine.

There was the "Cold Water Army" with waving banners, holding out to us the sure promise of a generation soon to fill the places of those who in active life, whose minds and bodies will be fed and entirely emancipated from the degrading domination of alcoholic drinks,—who will know nothing of the manufacture, sale, or use of intoxicating drinks, or of the degradation and vice of intemperance, but what they learn from history.

There too, were the former subjects of King Alcohol, disenthralled, and breathing the pure air of liberty. They had cast aside their tattered, filthy garments (the universal uniform in the kingdom of intemperance) purified themselves with water and were now "clothed, and in their right mind." They had come from the depths of their misery, shame, and to thank Heaven for their deliverance. They had come to take the poor drunkard by the hand, and lead him out of his doleful prison-house—free him off his cruel chains, and restore him to society. They had come to warn the moderate drinkers not to venture a single step in the downward course, ensuring him, with all the moving eloquence of their experience, that it is fraught with most imminent danger.

And there too — But stop! I wish I could say it! The Baptist ministers of Connecticut! Where were they? Not there! A very few exceptions only. But why were they not there? Can you tell? Perhaps they were not appointed. But has not God appointed them to combat sin in every form? Perhaps they could not possibly come. Is it true that no more than three or four in all the State could get there? But they were not there. I was disappointed. I felt lonesome. I gazed with eager eye through the vast multitude, but not my brethren there. And where too, were our deacons, and our influential and leading members of the church? I think I may say, with very few exceptions—not there! Now I do think if any people have reason to interest themselves deeply in the cause of temperance, and identify themselves with its movements, it is Baptist ministers. I would not be the accuser of my ministering or lay brethren, but I must say that if any churches need purging from the evils connected with the use of intoxicating drinks, they are those of our own denomination. I am forced to exclaim, with a good reason, Christ, "When will our Baptist brethren all come to this work?"

For the Christian Secretary.

#### Temperance Movement in Sniffeld.

By the united and untiring efforts of Mr. Bates of New Haven, and Mr. Harris, of Durham, because of temperance in this town has received an impulse which has already been crowned with great success. For more than a week they devoted time and energies to this work of reform, and the success which has attended their labors has been surprising. Although they have left, yet we trust seed has sprung up amongst us, who, possessed of the same spirit, fired by the same zeal, are determined to put forth the same untiring efforts for the redemption of this town from the dominion of alcoholic Societies have been formed (one of whom is a teetotaler of hard drinkers,) temperance men have been quickened and aroused, and many who for years indulged too freely in intoxicating drinks, have pledged to abandon them entirely and having signed the pledge, commenced the work of persuading others to follow in their footsteps of reform. Between three and four hundred have signed the total abstinence pledge, some of whom have been long known as those who have made "too free a use of intoxicating drinks." I see a terrible energy in human appetite and passion. But I do not faint. Truth is mightier than error, virtue than vice, God than evil man. In contending earnestly against intemperance, we have the help of Him who is Almighty. We have allies in all that is pure, rational, and true in the human soul, in the progressive intelligence of the age, in whatever elevates public sentiment in religion, in legislation, in philosophy, in the yearnings of the parent, in the prayers of the Christian, in the teachings of God's house, in the teachings of God's spirit. With these allies, let good men not despair, but be strong in the faith, that, in due time, they shall reap, if they faint not. "COLD WATER."

### Christian Secretary.

HARTFORD, NOVEMBER 26, 1841.

[Correspondence of the Christian Secretary.]

WASHINGTON, Nov. 18, 1841.

MR. EDITOR:—In accordance with your request, I sit down to communicate to your columns a few lines of "gossip," which I have been able to pick up since my arrival here; although I cannot, at the present juncture, say much which will be very interesting to your readers. I have found in my own case, that items of information in regard to the buildings, situation, &c., of cities and towns which I had never visited, have possessed some interest, and furnishing data for comparison, between the ideas I formed of these places, and their actual appearance. I am summing that some of your readers may have felt a similar to my own, in perusing such details, I feel without further apology, proceed to give you some account of the public buildings of Washington. Passing by the Capitol and the President's house, which have been so often described and portrayed, to need any further description, neglecting also the War, Navy, and State offices, which, though neat and substantial, possess little architectural beauty, I proceed to notice the new Treasury building—an immense structure of free stone, in the form of a letter T, the horizontal part being the longest, and forming the front; a colonnade extends the whole length of the front, consisting of 31 massive pillars of the Tuscan order, which render its appearance most imposing. The building is divided by a corridor, which runs through the center, and



large collection of the building, and on either hand, are the various offices, for the transaction of the immense business of the treasury, all furnished with that neatness and taste which characterize all the public offices I have yet visited.

The new Patent Office is also a beautiful structure, and reflects great credit upon its architect. Its material is free stone—the order of architecture is Doric, with what is termed a Grecian front, surmounted by 16 massive fluted pillars. On the first floor are the cases, in which the models for which patents have been issued, are deposited, under the charge of your enterprising and intelligent fellow townsman, Mr. Knowles, who now fills the post of Machinist in this office. By his politeness, I was shown some specimens of American ingenuity, which would go far in my view, toward proving that America, in arts as well as in arms, is destined to stand pre-eminent, and that among the many who have contributed to the comfort, the prosperity, and the luxury, of her citizens, New England's sons hold the first rank. The apartment above that where the models are deposited, a spacious hall 273 feet in length, 60 in width, and 30 in height, is now occupied by the National Institute, and a more unique collection than is there presented, cannot be found in this country. Here are the no less presents of the Museum of Muscat to the President of the United States—the personal effects of the late James Smithson, (the donor of the Smithsonian legacy,) together with his cabinet, consisting of rare and valuable specimens from the mineral kingdom, gems, &c., and a collection of the smaller fishes, reptiles, and insects. The vast and splendid assortment of beads, birds, fishes, reptiles, and insects, brought home by the U. S. Exploring Expedition, as well as household utensils, dresses, cloths, and implements of war, from the islands of the Pacific, which were also contributed by the Expedition. Here, too, is the suit of regiments worn by the Father of his Country, when he received his commission in 1783. The original copy of the Declaration of Independence, with its signatures appended to it—the letter sent by the Museum of Muscat to the President—the autographs of most of the monarchs of Europe—specimens of American agricultural productions and manufactures, together with (as the auctioneer says) other articles too numerous to mention.

The new Post Office Building is a splendid edifice. It is built entirely of white marble, and is the most beautiful specimen of the Corinthian order of architecture in this country.

In the erection of their churches, the citizens of Washington seem to have paid very little regard to elegance, either internally or externally. There is not in the city, a single church which would compare with several in your city, for architectural beauty. The First Baptist (Rev. Mr. Brown's) is one of the best built churches in the city, and this leads me to say, that our denomination hold a very respectable standing here, both in numbers and talent. The pleasure of hearing Rev. Mr. Brown last Sabbath, although there may be, and doubtless are, preachers in your city who excel him in eloquence, yet I consider him a very pleasing preacher. There was a point in his preaching, and while his reasoning was sound and logical, he rendered it interesting by the vivid illustrations which he used, even as they were from scenes of every day occurrence. Judging from the very brief opportunity I have had of personal acquaintance with the Reverend gentleman, I should be prepared to believe that the character given him by his friends, viz., that he is amiable, affable, and benevolent, was not unjust.

It is said that Elder Knapp is coming here in December, and a protracted meeting in Rev. Mr. Brown's church. The good Lord come with him, and this wicked city be taken to its very centre, and those halls where collision of late been the order of the day, resound with the praises of God. Those accustomed to read the signs of the times, prophesy an unusually tempestuous time, and in the coming session of Congress, and I fear that unless the grace of God interposes to prevent it, scenes will be witnessed in our Legislative halls, which will cause many a sick to tingle with shame at their rehearsal.

Hoping that in my next, I may be able to present matter of greater interest to your readers,

I remain yours truly,

MEDICUS.

We believe this to be a mistake, as we are informed by a gentleman recently from Providence, that Elder Knapp is expected to commence a series of meetings in the Rev. Mr. Neale's church, Boston, early in December.

The annual meeting of the Education Society connected with the two Baptist congregations in this city, was held in the South church on Sabbath evening, the 21st inst. In the absence of the President, bro. A. Day, was called to the chair, and bro. Wm. B. Davis, appointed Secretary, read the report. Prayer was offered by bro. D. Ives, of the field.

The following resolution was adopted, after appropriate remarks from brethren J. S. Eaton, D. Ives, and J. G. Bolles.

Resolved, That in rendering assistance to individuals and desiring young men in their struggles to prepare themselves for the Christian ministry, we are employing one of the most effectual means for the spread of the Gospel throughout the world.

So deep was the interest felt on the occasion, and so great the anxiety to have the subject of ministerial education brought more fully before the two congregations, that the meeting was adjourned to next Sabbath evening at the North church, when it is expected that other addresses will be made, and the business of the society attended to. We hope to see a full meeting.

The Minutes of the several Associations in this city, for the present year, are now before us, from which we gather the following statistics:

Associations.	Baptized.	Total.
Harford,	526	2,500
New Haven,	227	2,210
New London,	212	2,304
Fairfield County,	92	1,125
Fairfield Union,	138	2,176
Andover,	61	1,745
	1,256	12,060

NEW HAVEN ASSOCIATION.—The Sixteenth Anniversary of the New Haven Association was held with the Baptist church at Deep River, Oct. 6th and 7th. Rev. D. T. Miller preached the introductory sermon, from 1 Cor. xiii. After appointing committees and transacting other preliminary matters, the Association suspended business on the 6th. On the 7th, in the evening an interesting conference was held, and relations given of the revivals effected by some of the churches. There are 2,210 members in this Association; 15 churches; 14 ordained ministers, and 3 licentiates. The number of baptisms during the

year, is 227; one hundred and seventy-nine of which were in connection with the church in New Haven. The Bristol church requested a dismission for the purpose of uniting with the Harford Association, which was granted. In consequence of the ill health of the Rev. Mr. Teasdale, the missionary sermon was preached by the Rev. D. C. Haynes. The next anniversary will be held with the Baptist church in New Haven.

UNION BAPTIST ASSOCIATION.—The Thirty-First Anniversary of this Association was held with the Baptist church at Yorktown, Westchester County, N. Y., Sept. 1st and 2d, 1841. The introductory sermon was preached by bro. Elijah Baldwin, of Gaylord's Bridge, Conn., from Psalm 69, 11: "The Lord gave the word; great was the company of those that published it." In the evening, brethren Warren, Card, Covell, and Hazen, preached in different parts of the Society. There are 1243 members, 12 churches, and 11 ordained ministers in the Association. 71 have been added by baptism. Two small churches in this State are connected with this association, viz: The Gaylord's Bridge, Elder E. Baldwin, and the Ridgebury church, Elder E. Ambler. The Ridgebury church requested to be dismissed, for the purpose of joining the Fairfield Co. Association, which was granted. The various benevolent operations of the day are duly cherished, and regrets are expressed that more has not been done.

Among the standing resolutions we notice one, which we hope will become a "standing resolution" with every professor of the religion of our Lord Jesus Christ.

Resolved, That we renew our recommendation of religious periodicals. If every brother and sister realized the benefits attending the weekly perusal of a good religious paper, they would need the suggestion. Such helps are worth twice their cost, in leading their children to read; four times their cost, in storing the mind with good things; and ten times their expense in conveying joy and gladness to the Christian's heart. The information they receive, prompts them to prayer and reading the Bible. The love of Christ constrains us therefore, to urge every Baptist family to take a good religious paper.

MAINE BAPTIST CONVENTION.—The seventeenth Anniversary of the Maine Baptist Convention was held at Topsham, Oct. 13th and 14th, 1841. From the Minutes we learn that there are 11 Associations, 266 churches, 191 ordained ministers, 27 licentiates, and 20,882 members in the State. The number added by baptism is 756. Out of the 226 churches, 129 are reported as being destitute of pastors, most of which are supposed to be unable to support preaching. Very little has been done for these "feeble churches," the whole sum expended for domestic missionary purposes being only about four hundred dollars.

The sixth Annual meeting of the Michigan Baptist Convention was held with the church in Edwardsburg, Oct. 6th and 7th. In this State, there are 7 associations, 128 churches, 78 "Bishops," 8 licentiates, and 6,217 members. 454 were added by baptism within the year.

The Rev. Mr. Eaton stated in his sermon last Sabbath afternoon, that two years had elapsed since he commenced his labors in this city. During the first year of his ministry, he had attended thirty-five funerals, seven of which were members of the church. The last year he had attended twenty, nineteen of which were not connected with the church; only one, out of six hundred members, having died within a year. One hundred and eighty-eight have been added to the church by baptism during the past year.

The first Seventh Day Baptist church in America, was constituted at Newport, R. I. in the year 1671. During a period of 170 years the number has increased to about fifty churches and 5,500 communicants.

We were led into an error by an exchange paper, when we stated that the 25th of November was to be observed by the New England states as a day of Thanksgiving. The 2d of December has been set apart for that purpose, by the Governor of Vermont.

DEDICATION AND ORDINATION.—The spacious edifice erected by the Baptist church and congregation in Nashville, Tenn., was dedicated to the service of Almighty God, on the 30th of October last. The building is fifty-five feet in width by seventy in length, and is constructed in the most ancient style of Gothic architecture. The dedication sermon was preached by the pastor, Rev. R. B. C. Howell, from the words, "One Lord, one faith, one baptism." In the afternoon, Mr. Thomas G. Keen, graduate of Hamilton Institution, N. Y., was ordained to the ministry. Sermon by Rev. L. B. Ripley, from Acts x: 38, "Jesus of Nazareth, who went about doing good." The services are described in the Banner and Pioneer, as having been interesting to an unusual degree.

RENUNCIATION OF UNIVERSALISM.—A Universalist paper published in Providence, contains the renunciation of Mr. Jackson, a Universalist minister. He says: "I shall consider myself, and hope to be considered by others, as having neither part nor lot, nor name, in the Universalist denomination—that he has no sympathy with Universalist views of God, of Scripture, and human nature."

In consequence of our Annual Thanksgiving occurring on Thursday, we have anticipated the publication of our paper, and issue it on Wednesday.

### Selected Summary.

From the Boston Post, Nov. 13.

Arrival of the Caledonia.

ELEVEN DAYS LATER FROM ENGLAND.

The steam packet Caledonia, Capt. E. G. Lott, arrived at this port yesterday, at half past 6 P. M. She left Liverpool on the 4th instant, with 42 passengers, six of whom were left at Halifax, at which place she received seven for Boston.

She brings from England no political news of importance, and, indeed, but little of any other character. The Queen of England was in good health, and the event which it was hoped would give a Prince of Wales to England had not taken place, but was daily looked for. Trade remained in the same depressed state noticed at the last arrival, and the distress of the working population was daily extending, and becoming more intense in degree. The happy issue of the McLeod difficulty had inspired a little more confidence than was felt while the affair remained undecided, but its effect on the market was trifling. There were 6000 operatives without work in Paisley, and the master spinners of Blackburn had determined to run their mills a short time.

The Acadia arrived out on the 30th October with the news of the acquittal of McLeod. Even the bitterest of the Tory papers were compelled to acknowledge the uprightness of the court and jury which tried him. The result calmed, to a great extent, the strong excitement which had prevailed against this country, but the government pa-

pers did not look upon it as perfectly satisfactory. The voice of the Tory press seems to be decidedly for war. The extraordinary preparations which it has been making. The Liverpool European of the 4th instant, contains the following paragraph:

"We have heard it stated in quarters generally well-informed, that if any serious difference should arise between Great Britain and the United States of America, relative to the trial of McLeod, the northeast boundary, or any other question pending between both countries, our government has agreed to accept the mediation of France, which mediation has been offered as a guarantee of peace and good will between the French and English cabinets."

BURNING OF THE TOWER OF LONDON.

A fire broke out in the tower of London on the 30th October, which was not completely subdued for three days. The Army was the only building destroyed. It contained about 250,000 muskets, (but 3000 of which were saved) and an almost innumerable quantity of trophies won by the army and navy of Britain, which were also destroyed. The building was 345 feet long. The loss is supposed, by the Times, to exceed 41,000,000.

FRANCE.

The investigation into the late attack on the lives of the King's sons has led to the discovery of evidence that had either of the princes fallen, an insurrection in Paris and the provinces would have burst forth on an extensive scale. Arrests are every day taking place, and documentary and other testimony is said to have fallen into the hands of the police. The government of Paris is held ready to act at a moment's notice, although no immediate outbreak is expected. The day had not been fixed for the trial of Queenist, as every moment appears to afford fresh materials for the prosecution. The imputed proprietor and publisher of the *Moniteur Republicain*, which was established in 1839, and has repeatedly expressed its approval of regicide, was tried on Saturday, and acquitted. Five persons had already been sentenced to death for their connection with this publication. The ground of acquittal on this last occasion was, that the accused had not been identified. In addition to the wide spread conspiracy referred to, a spirit of insubordination is extending itself through the French army, and the whole country seems in an unsettled state.

THE EAST.

A most violent shock of an earthquake occurred at Constantinople on the night of the 5th, such indeed, as the old inhabitants do not remember to have ever witnessed. The first shock, felt at 25 minutes after 2 in the morning, was strong and lasted some time. The second at 3 o'clock, and lasted from 20 to 25 seconds. This was succeeded half an hour afterwards by a third and slight shock, and at 7 in the morning occurred a fourth. A great deal of damage was done in the Khan, at Constantinople, and in the surrounding villages many lives were said to have been lost; but our correspondent states that there were only five or six persons killed, though the loss of property is very extensive.

The Sultan has refused to grant, at the request of the English government, permission to erect a Protestant church in Jerusalem.

The military organization of Turkey was going on rapidly and satisfactorily.

From Alexandria there is no news of moment. The liberation of the Syrians in the service of the Pasha was continued. About 7000 had already left Egypt, and more were expected from the upper country in order to be shipped off.

Cuba.

Great agitation exists in Cuba, in consequence of the reported interference of the British Government, in reference to the introduction of Africans into the Island, as slaves, since 1820. This is also a subject of the deepest interest to the United States and to Europe.

"That the slave trade has been extensively carried on from Cuba, since the treaty between Spain and England of 23d September, 1817, is well known. This trade, in violation of the laws of God and of every principle of humanity, has also been a direct, plain and open infraction of the treaty between England and Spain.—By the Treaty, the King of Spain, in consideration of four hundred thousand pounds paid to him by England, engaged 'that the slave trade should be abolished throughout the dominions of Spain on the 30th of May, 1820.' By an ordinance of the King of Spain of December, 1817, it is directed 'that every African slave, shall be declared free in the first port at which he or she shall arrive.'"

In 1835, another treaty between Spain and England was made, "for the purpose of rendering the means taken for abolishing the inhuman traffic in slaves more effective." A royal ordinance of November 2, 1838, was issued "to stimulate the naval officers of Cuba to greater vigilance to suppress the trade."

Under the treaty of September 23, 1817—mixed Commissions composed of Spanish and British subjects, were appointed, one of which sat at Havana; but the jurisdiction of the Commissioners "extends only to cases of captured negroes, brought in by British or Spanish cruisers."

Thus it is apparent, that since 1817, the Spanish and English Governments have done everything which "Treaties" and "ordinances" could do to prohibit and abolish this trade. But the traffic has gone on, to an extent almost incredible, and this has been permitted by the government of Cuba, and rewarded by the purchase of the negroes by the inhabitants of the Island.

How many negroes, who are in slavery, have been imported since 1820, is not known; but it is known, that in the three years before 1839, "from twenty to twenty-five thousand were introduced." This fact was established by the evidence of Dr. Madden, taken in the case of the *Amistad*.

The negroes thus lawlessly introduced, are sold at "Bar-racoon" or slave marts, "used for the reception and sale of negroes recently imported, only." These are called "Bozal Negroes," to distinguish them from "Ladinos" or negroes longer in the Island, and who have acquired the Spanish language. Dr. Madden stated in his deposition among the papers in the case of the *Amistad*, that "there are five or six Bar-racoon and again a great number of the country residence of the Captain General of Cuba."

He says "there is no interference on the part of the local authorities; they connive at it, and collude with the slave traders; the Governor alone, at Havana, receiving a bounty or impost on each negro, of ten dollars a head."

The Governor General of Cuba, has therefore received in Havana, from the slave traders in three years before 1839, two hundred, or two hundred and fifty thousand dollars. This has been but a part of his receipts, as large importations have been made in other parts of the Island. Let not complaints be made of the interference of England on this subject, so far as to insist on the performance of the treaties of 1817, and 1826, or to repair the injuries done by those violations. Should the interference go so far as to insist on the re-transportation of every negro to Africa by Spain, carried to Cuba since 1820, by their descendants, it would be right and proper; just. It would be calling upon the Spanish crown to keep its treaty faith; and it would be just punishment of the purchasers of those negroes for the support and sanction given by them to the traffic. They have been the receivers of those stolen Africans, and they have caused the continuance of the slave trade. Their guilt is deeper than that of the slave trader.

But this is all England has a right to do, and all that justice and humanity calls for. It is all that Spain or the American and European nations should or will consent to.

It has been said that England is endeavoring to purchase Cuba from Spain. The suggestion appears an absurdity; but the desire to acquire the island no doubt prevails in a nation whose arms already stretch round the world, grasping Southern Africa, Afghanistan, India and Australia, and now combating at the cost of the lives of a hundred thousand, and of the people for the possession of a part of the Chinese Empire, and a right to poison the whole of the inhabitants. But will Spain consent to sell the island to her "poverty, if not her will, may consent." She now draws an annual revenue from Cuba of five millions of dollars. Ten years' purchase of this income would have a powerful influence on "the Regency of Spain." The purchase of Cuba by England would be followed by the emancipation of all the slaves in the island. England could not hold Cuba and keep the negroes in slavery.—*National Gazette.*

From the Charter Oak.

THE MENDIANS.—Having been delayed in publishing the *Oak*, by the visit of the Mendians at

Harford and the extra labor consequent upon it, we resolved to furnish our readers with some account of this thrilling, affecting, profitable meeting. It was held on the 17th inst., at the Congregational Church, which was well filled by citizens of that and the adjacent towns. The religious services were commenced with prayer by Dr. Purser and Dr. Haver, from these words:—"And hath made of one blood all nations of men, for to dwell on all the face of the earth." Of this sermon we have not room, nor time, nor ability, to proclaim the merits. The author alone can do justice to it, and we hope that he will consent to its publication entire, which we understand will be solicited. Suffice it for the present to say, that in it, he gave an outline of the African character through distant ages, showing its capacity for intelligence, refinement, perceiving the arts and sciences, and for instituting the most wholesome and sound and wholesome civil government. He clearly pointed out the cause of its present degradation by the oppression of the whites; showed that our ancestors had themselves been held in the same abject condition, and that the same arguments had been used against their elevation which are now used against attempts to improve the condition of the colored man. He proceeded to show the sinfulness of indulging any feelings of prejudice towards any man on account of the color of his skin, and that the gospel required us to treat every man according to his moral and intellectual worth. He also alluded to the duty of Christians at the present day, towards their colored brethren, showing that we are all members of one family, partakers of one atonement, and bound to the same judgment-seat, the same place of happiness or misery beyond the grave. Many interesting and important facts were stated, which we have not seen elsewhere collected, and with which the whole world should be acquainted.

After the sermon and singing by the choir, the Mendians read, sang, and sang, and the narrative of their capture, &c., was related by Kinna in English, and by Cingue in the Mendi language.

The subject of contributing in aid of their restoration to their native country, and of the mission about to be established in Mendi, was presented by Mr. A. F. Williams, and some remarks were made in this connection by Mr. Raymond, who is to accompany a farewell visit to his parents and friends, residing in Massachusetts. He had expected that his parents, who were not professors of religion, would be opposed to his engaging in this mission; but, after laying the claims of the Mendians before them, his mother, out of a full heart exclaimed, "I HAVE NO MONEY TO GIVE, BUT I WILL GIVE MY SON." This, he said with deep emotion, was more than he could bear, it was so unexpected. Then, overcoming the tender feelings which had been aroused in his breast by an allusion to these transactions, he exclaimed, "I go—I have not money to give, but I give myself," and made an ardent appeal to those who stay around their own hearth-stones, clinging to their thousands, hoarded up for their heirs to quarrel about.

After this, pledges for the Mendi Mission, were received, payable in one year, from citizens of Farmington, amounting to ONE THOUSAND DOLLARS, from a gentleman from New Britain, ONE HUNDRED DOLLARS, from a gentleman from Bristol, FIFTY DOLLARS, and a contribution on the spot of \$187.21, making a total of \$1337.21.

The religious exercises were closed with prayer, by Rev. Josiah Brewer, of Wethersfield, singing the hymn commencing,

"From Greenland's icy mountains,"

in which the Mendians and congregation united, and the benediction by Rev. J. Burr, of Canton.

Then many of the friends of the Mendians, with tearful eyes, bade them farewell, not expecting to meet them again on this side the grave. It was supposed they would leave Farmington the next day, or the day following, by way of New Haven for New York, where the vessel is in waiting to transport them to Sierra Leone, the government of which has been solicited to aid them in finding their homes.

The probability is that they will sail on Friday or Saturday of this week, and that before many of our subscribers read this article, they will be upon the mighty deep.—May God, who holds the winds and waves as in the hollow of his hand, grant them a safe voyage, a happy meeting with their friends, and success in raising the banner of the Cross on the benighted shores of Africa.—Reader, let this be your prayer.

THE ELECTION OF A COLORED CITIZEN.—We have received a notice from a colored man, representative to the Legislature. The democrats and whigs were nearly equally divided, and a few abolitionists held the balance. Finding no possibility of a choice, some of the two principal parties held the third that, unless they withdrew or voted with their respective parties, they would unite on a colored man, and give them negro enough. The abolitionists persisted and the voting went on, when it was ascertained that the colored man had actually received a majority of three votes over all others. Some misgivings then being felt, it was moved and carried to dissolve the meeting before the vote was declared by the Secretary. This is the only objection to the legality of election, and not the sunset law, as has been supposed. A refusal to declare the votes, is probably no sound legal objection to an election, and under our constitution and laws, color is no qualification or disqualification. We also learn that the colored citizen who was chosen is a man of property, and a decided anti-slaveryist, and that all the abolitionists voted against him. A meeting for the fourth Monday has been called, to hear, try, and try over again, the case of the colored man, who is of Townsend are determined to elect the same man again if the abolitionists run a third candidate. In that event, he must have his seat if he claims it.—*Dost. Post.*

DEADLY FIRE IN VICKSBURG.—We learn from the clerk of the Town of Vicksburg, that when that boat passed the town of Vicksburg on Tuesday night, the 9th inst., a large fire was raging, which had already consumed a square, and as the wind was very high at the time, fears were entertained that a large portion of the city would be consumed.

P. S. We have since heard from the clerk of the steam-Express Mail, that the two entire blocks of buildings in this city, east of the business part of the city were consumed, but were unable to obtain any positive particulars as to the amount of loss sustained by this calamity.—*N. O. Bee.*

"MISFORTUNES NEVER COME SINGLE."—A small ship, with the boiler, steam pipe, &c., from the steamer Bunker Hill, exploded or keeled over off the mouth of Stratford river, on her way to New York on Wednesday last, and dumped the whole concern into the Sound. The steam pipe is still visible above water, to mark the place of this new disaster.

The wreck of the Bunker Hill broke in two on the rock where she was stranded, the stern being detached and swinging round to the shore. The remains were sold for 115 dollars.

The boilers were valuable, and the misfortune will occasion great loss to the owners.—*N. H. Herald.*

Extract of a letter, dated VERA CRUZ, Oct. 12.

The flag of Santa Anna has been hoisted here, proclaiming him President of the Republic. He has triumphed over Bustamante, and has him in his hands. Merchandise now begins to be sent into the interior, but there is yet much doubt, as it is not known what Santa Anna will do.

The Governor of the State of Georgia has issued his proclamation appointing the first Monday in January next for the election of two members of Congress to fill the vacancies produced by the resignation of Messrs. Alford and Nisbit.

PHILADELPHIA, Nov. 19.

The Government of the United States has filed a bill in equity in the U. S. Circuit Court, against the Bank of the United States, the object of which is to annul all the assignments made by the Bank as fraudulent, and to obtain the appointment of a Receiver to take into his possession the funds of the institution.—*Four. of Com.*

ABOLITION.—The Binghamton, N. Y. Republican says, it is a remarkable fact, that of all colored persons who voted at this election in this town, not one of them voted the abolition ticket.

The Government of Canada has just paid \$100,000 for property at Kingston, covering ground on which new defensive works are to be erected.

The Amherst, Mass. Bank, is winding up its affairs as fast as possible. The Greenfield Democrat says its affairs look bad, and that the stockholders will sustain a great loss.

Another collision of cars took place on the Western Rail Road, on Wednesday last. Several persons were bruised.

Somebody very wisely says, that "a leghorn hat loaded with flowers, will not cure the head-ache, nor a gold watch prevent the consumption."

BUTTER.—300,000 lbs. of butter are on the way to New York, via Erie canal, from Buffalo. The larger portion of this supply is from Ohio.

Mrs. Maffit.—The celebrated Methodist parson does not live with his wife. She keeps a boarding house in Philadelphia.—*N. Y. Planet.*

On the 20th of October, last past, Mrs. Maffit, wife of the Rev. J. N. Maffit, was keeping a highly respectable boarding house in Galveston, Texas.—*Boston Transcript.*

The Prince de Joinville was at St. Louis, on the 5th inst.

### MARRIED.

At the South Baptist Church in this city, on the 22d inst., by Rev. Mr. Turner, Mr. William Palmer, to Miss Wealthy Richardson; also, Mr. William Thompson, to Miss Mary A. Butler, all of this city.

At Portland, 10th inst., by Rev. Wm. D. Ashby, Mr. Lu. H. Perkins, of the firm of Perkins & Ely, of this city, to Miss Harriet Hall, daughter of the late Jesse Hall, Esq., of the former place.

### DIED.

In this city, on the 19th inst., Mr. Thomas Belden, aged 80 years.

At Upper Middletown, 16th ult., Miss Mary Cook, aged 96 years.

At New Haven, J. W. Moores, late Lieutenant in the U. S. Navy.

Receipts for the week ending Nov. 23.

H. D. Warner, 2 00; T. J. Litchfield, 2 00; Dea. L. Hartwell, 2 00; A. H. Stannard, 2 00; James Chapman, Jr., 2 00.

BOARD OF THE CONVENTION.—The Board of the Connecticut Baptist Convention will meet at Hartford, on the first Wednesday of December next, at half past one o'clock. Punctual attendance expected.

N. A. RUD, Sec. pro tem.

NOTICE.—The Jewett City Baptist meeting house will be dedicated to the worship of God on Wednesday, the 1st day of Dec. next. Services to commence at 10 o'clock A. M. All interested, are invited to attend.

P. S. The New London Baptist Ministerial Conference will hold its next meeting with us the day following. It is hoped there will be a full attendance of the members.

NOTICE.—The Board of the Connecticut Baptist Education Society, will meet at the Lecture Room of the First Baptist Church, in this city, on the first Wednesday of December next, at half past 10 o'clock.

J. W. DIMOCK, Sec. pro tem.

Harford, Nov. 19, 1841.

### CONNECTICUT LITERARY INSTITUTION.

The public examination at the close of the Fall Term of this Institution will take place on Tuesday, 23d inst., at 9 o'clock, A. M. It is hoped that the Examining Committee will not fail to be present at the hour appointed.

There will be a meeting of the Board of Trustees on Tuesday the 23d, at the Boarding house, at 10 o'clock, A. M. Business of importance to be transacted.

The Winter Term of the Connecticut Literary Institution will commence on Wednesday, the 1st day of December next.

D. IVES, Sec. of the Board of Trustees.

### CANTON HIGH SCHOOL.

The next term of this school will commence on Wednesday, the 1st day of Dec. next, under the instruction of Mr. Edwin Robbins, who has conducted the school during the past term with eminent success.

The committee have only to add that they have secured the services of Mr. Robbins for the year ensuing, and can, with unshaken confidence, recommend him to the public as a teacher worthy of their trust.

Tuition.—Ordinary English branches, viz: arithmetic, grammar, geography, &c., per term of 18 weeks, \$2.50. Board can be obtained in good families, and on reasonable terms.

GEORGE B. ATWELL, Committee of Trustees, ALBION HIGLEY.

### NEW BOOKS.

JUST received, and for sale, THE GLORY AND SHAME OF England, 2 vols. 12 mo. A very interesting work by C. Edward Lester.

Memoir of Mrs. S. L. Smith, by Mrs. Steele. Journey in the West, by Mrs. Steele. Gratitude History of the Netherlands. Kirk's Sermons, 1 vol. 12 mo. Scripture Geology, by Dr. Pye Smith. Christian Experience as displayed in the life and writings of St. Paul.

The Tragedy of the Seas, or Sorrow on the Ocean, Lake and River, from shipwreck, plague, fire and famine. Poebantias and other poems, by Mrs. L. H. Sigourney. Reminiscences of his own times from 1736 to 1841, by Col. J. Trumbull.

Also, a great variety of Annuals and books, suitable of presents for the season.

ROBINS & FOLGER.

Nov. 19.

At a Court of Probate holden at Berlin, within and for the district of Berlin, on the 13th day of November, A. D., 1841.

Present JOSEPH WRIGHT, Esq., Judge.

ON motion of Sylvester Elton, Executor on the estate of Noyah Cole, late of Berlin, within said district, deceased, This Court doth appoint the 11th day of December next, at 1 o'clock, P. M., at the Probate Office in said district, for the hearing, allowance and settlement of the Administration Account on said estate.—And doth direct said Executor to give public notice to all persons interested in said estate to appear (if they see cause) before said Court, at said time and place, to be heard therein, by posting said order of notice on a public sign-post in said town of Berlin, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Harford.

Certified from Record, E. A. PARKER, Clerk.

Nov. 19, 1841.

BAPTIST ALMANAC AND REGISTER. Just received, a supply of the Baptist Almanac and Register, for 1842. Also, Fuller's Sermon on the Power of the Cross, delivered before the General Conference of the Baptist denomination held at Baltimore, April 22d, 1841.



## Poetry.

For the Christian Secretary.

## LINES

On the death of Isaac Jennings, Jr., of Natick, Mass., member of the late graduating class of the Wesleyan University.

BY S. W. PALMER.

Ah! well may the parents, from whose hearts are taken  
A portion, all bleeding and breaking away,  
And kindred and lover—the turtle forsaken—  
Mourn hopes which, like rainbows at sunrise, decay!

And weeping, the friends of the bondman beboveth;  
His arm for the trampled and dumb was made bare,  
And that Arm, at whose motion the Universe moveth,  
Seemed moved by the faith and the power of his prayer!

And well too may Zion with sorrow be stricken  
O'er the bud of promise that died with his doom,  
Till her tears, like the rain-drops of Summer, shall quicken  
The sere grass to greenness that grows o'er his tomb!

But murmur not, loving ones! bless the correction!  
Ye will love the world less, for it less hath to love!  
And sure he will lead you to "set your affections" ["above"]  
On things—where he's gone, where he dwelleth,—

And murmur not Zion, nor foes of Oppression!  
God moveth his agents, but marks not his plan;  
The strong holds of sin shall become His possession,  
And the slave from a chattel shall start into man!

From piety's Galaxy here though he's faded,  
An orb with its brilliancy charming the eye,\*  
Yet now, where by clouds it shall never be shaded,  
A new star is born in a lovelier sky!

And oh! how that blessed reflection is fitted  
To quiet the pangs his departure has giv'n,  
They who to the earth his cold ashes committed,  
Gave angels another companion in heav'n.

Renown for his talents, repute for his learning,  
He will never win here as he hoped he had won;  
But the jewels above in his diadem burning,  
Would shine were they laid on the disc of the sun!

He changeth earth's palling and wavering pleasures,  
For those which shall never desert him or tire;  
And changeth his harp, and mellifluous measures,  
For the Seraphim's lay, and the Seraphim's lyre!

As light by the sun after setting is given,  
So still be the light of his life o'er us thrown;  
And oh! may the bonds, which his dying hath riven,  
Forever be mended and linked by our own!

Southampton, Ct., Nov. 1841.

\* Mr. J. was very remarkable for his exemplary life, his ardent, consistent, and uniform piety. Like James B. Taylor, he seemed constantly to walk with God.

† He sometimes breathed into poetry his warm devotion, of feelings, and it can be said in his praise, what of many it cannot, that

"He has written no line which dying he could wish to blot."

## Miscellaneous.

## Religious Information.

Those of our readers who are close observers of the times, know that in no former age, was colonization so extensively carried on, or so much connected with the Christian church. New Zealand is receiving English society in mass. India and Asia is now approached by the broad arm of Commerce, carrying with it the doctrines of Christianity, and the civilization of Christian States. Below we extract from the "African Repository," an account of the Missions and churches in Liberia. We are sure the Christian reader will rejoice in the progress of events in that benighted portion of the earth.—*Cin. Chron.*

## CHRISTIAN MISSIONS IN LIBERIA.

Liberia is perhaps better supplied with the gospel than many places in Christendom. Including Cape Palmas, Liberia has a population of 2,500 colonists, all told. The town and settlements of Millsburg, Caldwell, New Georgia, Monrovia, Marshall, Edina, Bassa Cove, Bexley, and Sino; the whole having about 2,000 colonist inhabitants, and the Maryland Colony at Cape Palmas, with 500 settlers.

At, and in the vicinity of those towns, the various Christian denominations spend annually not less than 60,000 dollars in missionary operations; supporting 20 or more foreign missionaries, and a great number of colonists as preachers, teachers, and assistants. The education of youth is principally, if not wholly, in the hands of the missionary societies, as also the supplying the destitute and needy.

**METHODIST E. MISSION.**—The Missionary Society of the Methodist Episcopal church has mission houses, school-houses, and churches, in nearly every town in the Colonies, and several houses and churches in native towns; in all 12 or 13 churches, 5 school-houses, 8 mission houses, several rented dwellings, 11 schools, 1 seminary, and 20 or more persons, the most of whom are heads of families in its employ.

Membership, nearly 1000.

**BAPTIST CHURCH.**—The missionaries of the Baptist denomination have concentrated their efforts in and around Edina, where they have a fair membership, mission houses, schools, and a press for publishing the Scriptures in the Bassa language, which they have already translated. They have a flourishing school of native youths. The Baptists have a church at Millsburg, Caldwell, New Georgia, Monrovia, Edina, Bassa Cove, a missionary at Bexley, and we think a small society at Cape Palmas. The Baptist churches above named, except at Edina and Bassa Cove, support themselves with a praiseworthy zeal, without foreign aid.

**MEMBERSHIP, THREE HUNDRED.**  
**PRESBYTERIAN MISSION.**—The Presbyterians have a flourishing mission at Fair Hope, Cape Palmas, under the superintendence of the Rev. J. Leighton Wilson. The mission buildings at Fair Hope include dwellings, school-houses, church and other houses for the press, residence of the pupils, &c. At that place there is a school with nearly thirty boys and twenty girls, all natives; many of whom have made great proficiency, and a number have from time to time left the establishment with a fair education. Mr. Wilson, with the assistance of the Protestant Episcopal missionaries, has published several elementary school books, also a dictionary, and is now engaged in getting a part of the Holy Scriptures through the press; all the above having been translated into

the Greybo language. They have mission stations at the native towns, Rocktown and Fish-town, and prospering schools at each. These stations are near Cape Palmas.

The Presbyterians have a church at Monrovia, Edina, and Fair Hope; the two former supported by the colonists.

Membership, about fifty.

**PROT. EPISCOPAL MISSION.**—This mission is located at Mount Vaughan, Cape Palmas, and having two native stations at some distance, called Graway and Cavally. The mission buildings are said to be (for we have never visited Cape Palmas) commodious and elegant. They are comprised in dwellings, church, school-houses, &c. The schools at Mount Vaughan, Cavally, and Graway, are flourishing. The mission generally is prosperous and greatly prized by the citizens. The Episcopalians have no churches or schools in the colony, except those above mentioned. Their operations are quite extensive, and all concentrated around Palmas.

Membership not known—say thirty.

Above we have given a short sketch of the various missionary establishments now in Liberia. We have tried to be as accurate as possible, and will cheerfully correct any mis-statement that may be detected; nay more, it will afford us pleasure to publish at length, the rise and history of any, or all, the mission stations in Liberia, if prepared and sent to us by those who have charge of the same. We think our fellow laborers would greatly assist our common cause generally, by publishing in Africa's Luminary, such accounts and incidents as frequently recur in their respective departments, cheering and encouraging to themselves and others. We invite them affectionately to do so.—*Africa's Luminary.*

## The Stars.

How often have I gazed upon them, and said, "What are they?" In childhood, I thought them glittering gems, like the bright things of earth, and was delighted to see them sparkling in the heavens, and ever since, how oft have I looked upon them with feelings of deep but undefined curiosity!

Though philosophy sublimely reasoned that they are worlds, and form a part of the material creation, yet in the poetry of my feelings, I have imagined they were the wandering spirits of an ethereal world—the bright inhabitants of a region more glorious than our own. I have queried if they were not the arbiters of our fate—the good or evil geni that presided at our nativity and that still watch over and control the events of our life.

The hoary astronomer of olden time, in his midnight reveries, felt the mysterious influence of these living fires, and yielded his soul to the belief of their magic power. In the darkness of a mind into which the pure light of Christianity had not shined, he would fain have deified the hosts of heaven, and called them gods which were no gods; and the poet in all time, even he who sings in the blessed light of the Gospel day, has first caught the divine inspiration of the muses, and felt the fires of fancy glow and burn within him, while contemplating the varying beauty of the stars.—The ancients in the depths of their poetical imagination, listened to the music of the spheres; and the ear of the pious modern, whose imagination is not less vivid in conception, with more stellar lights in his radiant measure, repeats the "The Hand that made us is divine."

Myriads of years have rolled away since the first star beamed forth in its brightness. The "orb now o'er me quivering," was one of the radiant band that hymned the birth of this fair creation. Adam, happy in paradise, saw it set, a bright gem in the coronet of the skies. Noah, from the world of waters, looked out upon it, and was gladdened by its peaceful ray. From the plains of Bethlehem, the shepherds descried it, when summoned from their midnight watch, they hastened to behold and adore the infant Saviour.

**HOW TO LEAD MANKIND.**—If masters fully understood the influence which even the slightest personal attention produces on the minds of their workmen, they would be more lavish than they are of a simple act of justice which can cost them so little, and would profit them so much. Treat a man like a friend, and you will soon make him one, treat him like a rogue, and his honesty must be much greater than your wisdom, if he does not justify your suspicions! In no way are men so easily led—often, it is true, so blindly led as through the affections. Thanks to the benign arrangements of a merciful Father, the affections are the only part of our nature the cultivation of which man cannot neglect, however he may often pervert them. Every man comes into the world surrounded by objects of affection. The filial and parental tie is one which binds the rich and poor alike, and is often the stronger in the poor because it is almost the only domestic blessing which they can truly call their own. Hence it is, that men who are quite inaccessible to reason, are easily led by the affections, and no wise man will neglect the use, especially when it is for the mutual benefit of all, this powerful and universally prevailing instrument. The next stage to the tie of parent and child, in the progress of society, is that of master and servant, and it is for the interest of both to carry into their relations with each other as much as possible of the feeling which has been nursed in the bosom, in childhood, by the domestic fireside.

**A NEW LYCEUM VILLAGE.**—Mr. Holbrook, whose zeal in the cause of universal education, is well known to our readers, proposes to establish a second Lyceum village in the vicinity of New York, to cooperate with the first, established near Cleveland, Ohio, "in the promotion of industry, economy, and sound morals, and in the diffusion of Christian and scientific knowledge over the globe." He assures us, that "the success of the first has so far been complete." The plan embraces two great principles—self-support as the best dependence for an education—and diffusion of knowledge, as the best means of acquiring it. Like many others, it must be confessed that we have been, and still are, somewhat incredulous as to the results of an enterprise, founded on these two principles. The object, however, is good, and the spirit with which it is pursued is good—and no wise and good man, can consistently withhold his approbation from the zeal and devotedness exhibited by the chief agent in the enterprise. It is intended to secure a piece of land in

the immediate vicinity of New York, sufficient for buildings, gardens, business, a school, public square, &c.—to form a joint stock of one thousand shares of a hundred dollars each, to be paid in ten annual instalments, &c. As soon as thirty shares are taken and advance payments made, Mr. H. will take measures immediately to select and secure a location for the proposed object, and report progress to the stockholders—consulting their wishes in all his movements. Of the gainfulness and utility of such a speculation, the public will of course judge. We love the spirit that aims at the high mark of universal improvement.—*Chr. Watchman.*

**"THE GLORY AND SHAME OF ENGLAND."**—A work with this title, by C. Edwards Lester, just issued from the press of the Harpers, is exciting a good deal of attention, and has been noticed with more than common interest by the New York press. It seems Mr. L., during a recent visit to Great Britain, took a great deal of pains to go below the surface of society, and instead of being occupied with the glare of wealth and rank, he spent his time mostly in looking into the condition of the poor, and the operatives and children in the factories. The servitude and wretchedness extensively exhibited, has been portrayed with so much vividness and power as to make the heart sick, and cast a deep shade on the boasted glory of England. Indeed, from the features presented, most persons would deem any place desirable to dwell in than the factory towns of England. No wonder they cry out to be shipped to Australia, and to be thrown ashore to take care of themselves, rather than remain in their circumstances of oppression, moral degradation, and starvation. The emancipation act, which liberated 800,000 from the fetters of slavery, was a noble deed, reflecting greater glory than any which adorns her history, but the maintenance of a system which keeps thousands and thousands of human beings, and many of them little children, if possible, in a more wretched condition than those in a state of actual slavery, puts into the counter-acting scale a frightful load of shame. The work will be universally read, no doubt, and, if true, England's glory will sustain a lamentable eclipse. The whole world will point the finger of scorn at her, with all her high pretensions, unless she reforms her odious, polluting, body and soul-destroying factory system, and starving corn-laws.—*N. Y. Bap. Reg.*

**EVIDENCES OF LOVE TO CHRIST.**—By seven tokens a man may suppose that he hath the love of Christ.

The first is, when all coveting of earthly things and fleshly lusts is slackened in him; for where coveting is, there is not the love of Christ.

The second is, burning desire for heaven; for when he hath felt aught of that Saviour, the more he feeleth the more he covetheth, and he that hath felt nought, desireth nought.

The third token is, if his tongue be changed;—that which was wont to speak of earth, now speaketh of heaven.

The fourth is, exercising or practising what is for spiritual good; as when a man, leaving all other things, hath good will and devotion to prayer, and findeth sweetness therein.

The fifth is, when things which are hard in themselves, through love, seem light to be done.

The sixth is, joyfulness of soul when he is in tribulation, and that he loves God and thanks him, in all diseases that he suffers. It is the greatest token that he hath the love of God, when no work, tribulation, or persecution, can bring him down from this love.

**DISHONESTY.**—Of all dishonest men in this world, we have thought, though we may not be impartial judges, that the man who would try to cheat the poor publisher of a paper out of his just dues, was the most dishonest, because the injury to the one is so great, and the gain to the other so small.

We will illustrate what we mean by a case in point. We received a notice on Friday morning from a distant postmaster, that our journal, directed to a certain individual, is not taken from the office. Reason—refused. Here is a subscriber who has made the editor, the printer, the publisher, all work for him two thirds of a year, and, to save himself from paying his one dollar at the end of the year for his paper, he begins now to refuse to take his paper from the post office, thus intending to cheat us out of two-thirds of a dollar.

Is not this dishonesty of the meanest stamp? We have wondered how such men would feel if their names were known to the public—were printed and published to the world.—*Western Temp. Jour.*

**FRANCE—ILL-FATED FRANCE.**—The ramifications of an extensive conspiracy have again been discovered.—French politicians, at least a large portion of them, are revolutionary in their principles. They engage in a conspiracy to overthrow the government with the same facility as our politicians manifest when combining to change an administration. From the Grand Revolution till the present time, hundreds of thousands of restless spirits could at any time be found ready to agitate and to be agitated upon questions not merely whether this party or that shall hold the reins of government, but whether the government itself shall be a democracy, a republic, an empire, or a kingdom. Louis Philippe has been thus far under God, a check to their restlessness. Whether Heaven will much longer spare them the blessings of a settled government, is doubtful.—*Bap. Adc.*

**SCIENTIFIC.**—An old lady who had been reading the Sun's famous moon story very attentively, remarked with emphasis, that the idea of the moon's being inhabited was too incredible to believe; "for," said she, "what becomes of the people in the new moon, when there is nothing left of it but a little streak?" And another pious old lady, agreeing with her, added that "it was not at all likely that the Supreme Being would have people so near him."—*N. Y. Sun.*

Dr. John Brockenridge, who died recently in Kentucky, in great peace, remarked, three hours before he expired, "Do not praise me; exaggerate nothing. I am a poor sinner, who has worked hard, and have had constantly before my mind one great object—the conversion of the world."

## Children's Corner.

**I KNOW, BUT I CAN'T THINK.**—"James Skilton," said I, to a careless boy in my Sunday school, "do you know who it was that told Pilate to have nothing to do with Jesus, because he was a just man?"

James swung his foot backwards and forwards, and hung his head. "I repeated the question, and then with a very wise look, he replied, 'I know, but I can't think.'"

He ought to have said, "I think, sir, but I do not know." This was the real difficulty with James. He either knew nothing about it, or his knowledge was so muddy and uncertain, as to do him no good.

I often tell my boys, that it is very important to have their knowledge always ready for use. And it is very important too, that we should be sure of what we know.

I have seen children who answer a question as if they asked one, in this way.

Q. Who was the oldest man?

A. Methuselah?

As much as if they had said, was it Methuselah? And if you should ask them to repeat the answer, they would be so afraid it might be wrong, that they would not repeat it.

Now, it is a very good thing for children to be modest; but if they go to school, they are expected to gain knowledge, and when they gain it, they ought to be able to turn it to some good purpose. Sometimes we are puzzled for a moment to think of the name of some place, or person, or book, and we say, "I know what it is, but its gone from me at this moment." In such a case it is weakness of the memory. But in the case of James Skilton, the thing I asked him about was never in his memory. And this is what I blame him for, and what I blame other children for.—They are too proud to confess their ignorance, and so they pretend they forget. This is telling a lie, and God will punish it as a lie, unless it is repented of and forgiven.

## NEW GOODS.

## CLOTHS, CASSIMERS, VESTINGS, &amp;c.

W. M. DAVIS, No. 134 Main street, has received his full supply of Cloths, Cassimers, and Vestings, and is now prepared to offer the best assortment of the above goods in this market, either at Wholesale or Retail.

Among the assortment may be found,

French, German, English, and American Cloths, of extra super, medium and low priced qualities; black, blue, green, olive, dahlia, golden browns, drab, &c. &c.

## CASSIMERS.

Wool dye black, diamond, stripes, ribbed, plaid, plain, and various fancy mixtures.

## VESTINGS.

Rich London and Paris Vestings; Florentine, heavy plain and figured Satins, rich figured and plain Silk and Cotton Velvets, Cassimets, Valencia Challis, Quiltings, &c. &c.

## FOR OVER COATS.

Pilot and Beaver Cloths—Black, blue, green, diamond, &c.

## TRIMMINGS.

Padding, Duck, Sealskin, Wiggins, Buttons, Thread, Twist, Sewings, Silk and Worsted Serges, Suspenders, Brown Hollands, Plaid Facings, Tailors' Cravats, Silk and Worsted Cord, Silk and Worsted Binding—together with a general assortment of Tailors' Goods, at Wholesale and Retail.

Hartford, Sept. 17, 1841. 8w27

## BOOK AGENTS WANTED.

I intelligent men, to circulate several active and interesting works, to whom liberal encouragement will be given. Inquire of T. J. LITCHFIELD & CO., Over No. 2, State-st., Exchange Buildings, 3d story. Nov. 5. 34

## The Cheap Store.

A. F. HASTINGS has made large additions to his stock of DRY GOODS within the past 3 weeks, and is now able to offer extraordinary bargains.

In Woollens, he has a splendid assortment of plain and diamond, Beaver and Pilot Cloths, Broad Cloths, Cassimeres and Satinets. Also a handsome assortment of Vestings. Flannels in White, Scarlet, Yellow, Black and Green, of all qualities and widths, and at very reduced prices. Some superior Welsh Flannels, that are warranted to wash without shrinking.

Merinos, Alpachas Cloths, and a new article of Silk and Woollen Damask goods for cloths, that are very splendid and durable. Mousseline de Laines, Challis, Printed Saxons, Worsted, Plaid, and Bombazines in a large and attractive assortment.

Silks in Black, Blue Black, and colored, of the newest and most approved styles for beauty and durability. Prints in French, English and American from 6 1/4 to 37 1/2. Also elegant 4 1/4 plain and twilled Scotch Ginghams. Furniture Goods, Counterpanes and Quilts, Linen Sheetings, Damask Table Cloths and Diapers, Napkins, Russia, Hackabuck, Bird's-eye and other Diapers.

A new article of superior 6 1/4, 7 1/4 and 8 1/4 Brown Linen, Damask Diapers, in the piece which is far superior to the Brown cloths commonly used.

Cord Cotton, Worsted and Woollen Table, Piano and Stand Covers, Damask Linen Crumb cloths.

Domestics. Black and Brown Sheetings and Shirtings, from 6 1/4 cts. to extra fine goods. Ticks of all prices, Batting and Wadding, Cotton Flannels, &c.

Gloves and Hosiery of all descriptions and prices, embracing Gentlemen's, Ladies' and Children's sizes. We have probably the cheapest goods in the Hosiery line now in this city. Shaws in Rich Brocade, Satin, Tartan, Mousseline de Laine and Flannel. Rich Chené Scarfs and Hdk's.

Umbrellas, Velvets, Tailors' Trimmings, Stocks and Cravats, Net Bags, Purse, &c., &c. All at prices that will satisfy the purchaser that No. 219 is the Cheap Store.

WANTED IN EXCHANGE.—2000 pairs Wool Socks and Stockings; 2000 yards homemade Flannels; 2000 runs mixed and white Yarn. A. F. HASTINGS, opposite the Courant office.

## BOOK AGENTS WANTED.

THE subscriber is in want of several intelligent and energetic men to circulate a valuable and popular publication, to whom very liberal encouragement will be given. 26 J. SEYMOUR BROWN

## NEW GOODS.

SWIFT & WILLIAMS, have returned from New York and are now opening a large and desirable assortment of New Goods, bought the past week for cash at great bargains, viz:

Rich Satin striped, figured and plain blue black, black and colored Silks; plain satin striped Challeys, most beautiful patterns, selling fast; chené Cravats and Scarfs; Cap Ribbons; do, Satin and Taffetas; plain, striped and plaid Cambrics and Mullins; Cambric Edgings and Insertings; do, Thread, a large assortment; Mullin Collars; Irish Linens; one piece 10 1/4 Linen Sheetings; Linen Cambric; do, Hdk's; Working Worsteds; French, English and American Prints, some new and desirable patterns; Broadcloths, Cassimeres, Satinets; Russia Diaper; brown Toweling; red, yellow and white Flannels; a few pieces Bombazines, bought in the auction room, which can and will be sold at bargains.

Purchasers of Dry Goods will do well to call and examine our stock before buying, for we think and are not alone in saying so; that we can sell at better bargains than any other store in this city.

N. B. The place is the New Store of SWIFT & WILLIAMS, Chittenden's Building, south store, No. 263 Main st.

## Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By Rev. Wm. HAYES, Boston, published by Gould, Knapp and Lincoln: 1841. This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket as an every day companion, and its sentiments will be found of incalculable advantage, if laid up in the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit. Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers. June 25.

## HARTFORD

## Fire Insurance Company.

Office north side of State House Square, between the State House and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwelling Houses, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptness, and thus endeavor to secure the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company: Eliphalet Terry, Job Allen, S. H. Huntington, Ezra White, Jr., H. Huntington, Jr., James Goodwin, Jr., Albert Day, John P. Brace, George C. Collins Esqrs.

ELIPHALET TERRY, Pres.

JAMES G. BOLLES, Sec'y.

## PROTECTION

## Insurance Company.

Office south side of State street, twenty rods east of the State House, Hartford.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. This office is open at all hours for the transaction of business.

THE DIRECTORS ARE: Wm. W. Ellsworth, Daniel W. Clark, Henry Hudson, William Thurl, Charles H. Northam, Willis Thurl, William Kellogg, Elbridge Cutler, S. W. Goodridge, John H. Preston, Ezekiel King, Edward Bolles, S. B. Grant, Chauncey Barnard, Henry Waterman, Eliphalet Averill, Ebenezer Flower, Lemuel Humphrey, A. S. Porter, Benjamin W. Greene, Giles P. Grant, George R. Bergh, Adrian James.

ELIPHALET AVERILL, Pres.

WILLIAM CORNER, Sec'y.

## AETNA

## INSURANCE COMPANY

Incorporated for the purpose of securing against loss by Fire only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner.

Offer to take risks on terms as favorable as other offices. The business of the Company is principally confined to risks in the country, and therefore no detached capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Exchange Building, next west of Treat's Exchange Coffee House, street, Hartford, where a constant attendance is given to the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE: Thomas K. Brace, Stephen Spencer, Thomas Holden, James Thomas, Samuel Tudor, Eliza Burgess, Griffin Suedman, Daniel Burgess, Henry Kilbourn, Ward Woodbridge, Joseph Morgan, Joseph Church, Eliza Dodd, Horatio Alden, Jesse Savage, Ebenezer Seelye, Joseph Pratt.

THOMAS K. BRACE, Pres.

SIMEON L. LOOMIS, Sec'y.

IF THE Aetna Company has agents in most of the cities in the State, with whom insurance can be effected.

## NEW BOOKS.

FOR SALE BY ROBINS & FOLGER. THE NESTORIANS, or the LOST TEN TRIBES, containing evidence of their identity, as shown by their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, Mesopotamia, and illustrations of Scripture Prophecy.

A. Grant, M.D. A very interesting work for all especially for Christians. On the relation between the Holy Scriptures and parts of Geology. By J. Smith, D.D. &c. Bush's Notes on Exodus. 2 vols. 12mo. Young's Chronicles of the Pilgrim Fathers of Plymouth Colony. Stephen's Travels in Central America, Chapin's Yucatan. 2 vols. 8vo. Hartford, July 23, 1841.

**CHARLES ROBINSON, ATTORNEY AND COUNSELLOR AT LAW, SOLICITOR IN CHANCERY, NOTARY PUBLIC.**

COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

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Exchange Buildings, North of State House. REFERENCES.—Messrs. E. & J. Partridge, W. Crane, M. D., J. D. Stout, M. D., &c. &c. Hartford, 1841.

## Notice.

BY virtue of an order of the Court of Probate, for the trial of Suffolk, to me directed, I will sell, either public or private sale, at the house of Widow Harriet B. Ington, on the 9th day of August next, so much of the property belonging to the estate of Almon Remington, deceased, as will raise the sum of sixteen hundred and twenty-five dollars and ninety cents, with interest charges of sale. ELM TAYLOR, Administrator. Suffolk, July 28, 1841.

## Select Hymns.